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THE Mistery of *Three Natures* IN THE Son of GOD:

THE Mistery of the Two Natures IN THE *One Mediator*:

AND THE

Necessity of these Natures each in their Order, which is a Bulwark against Arianism, or an *Evening Voice*.

Search the *SCRIPTURES*.

1 *John* 5. 21. *This is the true* GOD *and Eternal Life.*

2 *Tim.* 2. 15. *Rightly dividing the Word of God.* At Evening *Tide* it shall be Light.

By One greatly Beloved by God, H. G.

London: Printed by E. M. near Smithfield.

BRITISH MUSEUM

To the READER.

IT is ſome Time ſince, that the Presbyterians beat the Buſhes of Religion, and one Truth got ſome freſh Light by it, which was the Doctrine of Juſtification, I got Benefit by it. The other Truth, like a Bird, remains ſo much in the Dark amongſt moſt Preachers, which Thing is this: They ſay, All Mankind, being delivered from Original Sin by the Satisfaction of Chriſt, the Perſons of all Men are under a new Law, and ſo doing what they can, [thorough Repentance of what they do amiſs, God will forgive the reſt.

NOW I have received ſome Benefit thro' that Miſtake, which is this, That Jeſus Chriſt, as Mediator, who is the Son of God, hath given an infinite Obedience to anſwer the Obedience of Adam in Innocence, and hath given an infinite Death to anſwer the Breach of the Law in Innocency; and ſo all the Elect, as a Wife to ſuch a ſhorty Husband, hath fulfilled or anſwered the Law of God as a Creator, and fulfilled the Law as being broken; and as an Overpluſh a Reprieve is granted to all the Non-Elect Beings, whether Men or Spirits as Servants to Chriſt, as a miſtical Head of a Body.

THUS Chriſt is the Saviour of all Men, but eſpecially of all the Elect; and thus the Elect is dead to their firſt Husband, which is the Law of Creation, Rom. 7. Chap. 1, 2, 3, 4 Ver. [See the Book intituled, The Spiritual Lawyer, and you will ſee this fuller, Pag. 6, 7.] Thus the Elect eminently and

and alone are under this New Law, as a Wife which her Father has given to a Husband; and the Husband has betrothed her to himself in Loving-Kindneſs and Righteouſneſs: And as all the Elect ſtand in this Relation, as the Gift of the Father, Sin being not an Eſſential Property of a rational Being, but an Accident cleaving ſo near to every Property that makes up a rational Being, that nothing but he that is a God and will root it out, and doth always conſider the Elect diſtinct as his: From this Accident, or Old Man, or Body of Sin, which dwelleth in them, Rom. 7. 17. and tho' as the Inſtruments of the Old Man may be Inſtruments by Actions to work unrighteouſly, yet like the Virgin in the Law, Deut. 22.27. in a Rape, ſhe ſhall go free; ſo Chriſt, as a Husband, pardons the Offences of his Wife; for all Relations may do ſo, and doth ſo; and this is meant by the Law, or the Law of the Spirit of Life in Chriſt Jeſus, which doth not only make free, but keepeth free from all Condemnation or Law of Sin and Death, and ſo them Words come to take Place; tho' ſhe has done as evil as thou couldeſt, yet return unto me, for I am married to you, and that in a ſpiritual Senſe, and them Words will come in alſo, as the Voice of all the Elect, who is Husband, God-like, unto thee who pardoneth Iniquities and Tranſgreſſions of his People, as a Wife. This gives Boldneſs to all them that knoweth their Marriage Relations, to go to the Throne of Grace, or to a Husband, that Chriſt Father, and their Father, may be glorified in their bringing forth much Fruit in order thereunto; and this has been the Prophet which I have received, by the Noiſe of the Presbyterians, concerning their New Law.

AND now, Reader, the Lord has ſent another Noiſe by the Hand of the Aarons, which is to own a great deal of Chriſt as Mediator, and yet deny his Godhead. What may we expect of Unbelievers in this Caſe? They rather call for our Pity than any Reflection, for they pretend not to receive their Light from the Revelation of the Spirit of God, but from ancient unbelieving Authors, whoſe Names are not worthy to be kept up in Remembrance, and eſpecially as Directors of our Faith concerning the Worſhip of an inviſible God, which is the Work of the Spirit alone

alone to reveal it. But it is given but to whom to underſtand it, and that not to many mighty, as Scribes, Phariſees and Lawyers, but to poor Men that knew not Letters as to Tongues, ſuch namely as the Apoſtles were; and yet thro' the Revelation of the Spirit, they are made fit to be infallible Teachers of all them that after them are to believe in Chriſt: And therefore, Chriſtian Reader, this my Advice to thee, trade more with Chriſt, and with the third Perſon in God, and ſo thou mayeſt be inabled with me to underſtand the Scriptures aright, and what is written in this Book; and ſo thou mayeſt have the Advantage of this Noiſe that the **Aarons** *have made with me. I direct my Diſcourſe to you as a Chriſtian, or one that is begotten by the Spirit, and has Chriſt to be thy ſpiritual Father, not to ſanctify thy old Underſtanding, Will and Affections; for the rational Part of Man when ſanctified throughout, can but bow down before, or to divine* **Truths**, *but is not of a Capacity to take them in, becauſe Divine Miſteries are ſpiritual in themſelves, and ſo there muſt be a ſpiritual Capacity by which they muſt be underſtood,* **Rom. 8.**

THIS Ability is plac'd alone in Chriſt, as a ſpiritual Father under the Character of the Seed of God, **Joh. 1. 3. 9.** *or in* **Peter**, *Book 2. 1. 3, 4. under the Character of the Divine Power, and the Divine Nature, the Order of Conveyance from Chriſt of this ſpiritual Principal or Seed of God, that ſpiritual things may be underſtood, and that an Elect dead Sinner may be gotten again, in order that he may ſee the Kingdom of God, the Manner of it.* **This** *the third Perſon in the Godhead, as the Spirit of Chriſt ſpake in a Word of Promiſe to the rational Soul, and with his ſpeaking ſo, conveys from Chriſt, as he is Mediator, that Part of the Divine Nature or Seed of God, which he has received as a ſpiritual Father for the begetting a ſpiritual Child of God.* **This** *third Perſon, as the Spirit of Chriſt places this Divine Nature in a rational Soul, as in the beſt Room in the Houſe, or by way of an Eminency it is plac'd there as Seed is ſown in the Ground in order to Growth, or as the Embryo in the Womb in order to make a Child, then the third Perſon adds Promiſe to Promiſe to this Divine Nature, ſo plac'd in order to*

ers ſpiritual Growth, that it may come to be a ſpiritual Child: The Order this, the Spirit draws forth that Faith like a Root from the Seed which is ſown in the Earth; or thus, the Spirit draweth forth Faith as the Head of a Spiritual Child, the Mouth, the Eye, the Hand, the Feet. Faith is called by all theſe Names, becauſe it hath all theſe Properties in it. This is a ſpiritual Formation or a Child begotten from above; but yet it may not be ſaid to be born from above; in order to its Birth, the Spirit of God takes of the Things of the Father, and of Chriſt, and makes them ſo plain to its Faith, by which he underſtands ſo plainly the Teaching of the Spirit, as that the Spiritual Child or Believer, may be ſaid to cry Abba Father, now it may be ſaid to be born of God, or to be born from Above, or to be a Chriſtian indeed, into whoſe Hands I commend as ſuch my Epiſtle.

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Habakkuk 22.

I Am bid to write the Viſion and make it plain, which is this, That the Son in the Sky, which is a Trinity of parts or properties, the which is light Beams and Son; the which in parts and unity, is the neareſt being, that the Spirit, the third Perſon in God, ſaw fit to point out to me, by which I might underſtand the threefold Natures of Chriſt, who is Mediator or Son of God; who is ſaid to be the Son of Righteouſneſs, *Mal.* the 4th, the Parallel runs thus, That the ſecond Perſon according to the Councils of God under that Phraſe the word, did not take any Spiritual Nature, but the Seed of the Woman, as the giſt of the Father, is as becomes to the Son of Righteouſneſs; ſo into union as he is ſaid to be made Fleſh, *John* 1. verſe 3. and the Divine or Heavenly *Eph.* 1. 3, Light, *John* 1. 4, 5. or the Image of the inviſible God, *Heb.* 1. 2, 3. ſpoken under the character of Brightneſs; or in *Col.* 1. 15. under the character of the firſt Creature or thing, which all theſe Texts point out that Nature in Chriſt, which is ſaid to be as the Light of the Beams of the Sun in the Sky.

Thus have I ended the Parallel between the two Suns, the one Infinite and other in the Sky with us; now for a little deſcription of this aforeſaid Sun of Righteouſneſs, how he may be ſaid to be Mediator, according to them words in *Gal.* 3. 20. which ſay a Mediator is not Mediator of one, but God is one: As if you ſhould take the words thus, that the Nature of God, as ſuch, can not be any part of the Mediator as ſuch; but the Mediator as ſuch muſt be two Natures diſtinct, from the Nature of God, tho' it may be in union to the Nature

ture of God; namely, in union to the ſecond Perſon; and therefore the Nature of the Mediator, is deſcribed under theſe characters, as follows.

Firſt, Human, as the Beams of the Sun; or in other words, the Seed of the Woman; or the holy thing that ſhall be born of her; or in the ſhadowy Praiſes, the Pillar of the Cloud by night; or as the Buſh burning, and not conſumed; as the Tree of Life in the Garden of *Eden*; as the Rook that followed the *Iſraelites* of old; as the Altar of Earth; as the Altar of Stone, *Exod* 22. 24. Theſe words are the ſhadow, and the foregoing words is the ſubſtance; it may ſuffice to point out to any, what is meant, and who is intended, by the Beams of the Sun of Righteouſneſs, or the Human part of the Mediator.

The *Second*, and ſpiritual part of the Mediator, is deſcrib'd in theſe words, *Light*, *John* 1. 3, 4, 5. *John* 9. 5. under the character of light. The ſecond part of the Mediator, Nature, hath not only ſpiritual light, but ſuch light as hath ſpiritual light, but ſuch light as hath ſpiritual life in it, *John* 1. 4. This light, or like, *John* 1. 5. 12. is ſaid to be Wiſdom, according to that in *Prov.* 8. 1. 5. 12, 14. Again, the ſecond part of the Mediators Nature, alluding to the Light in the Beams of the Sun, is ſaid to be heavenly, *Eph.* 1. 3. in contrary diſtinctions to any thing that is earthly; and in 2 *Pet.* 1. 4. it is call'd Divine Nature, in contrary diſtinction to either the Earthly, or Infinite.

Again, It is ſaid to be in the likeneſs of God, *Gen.* 1. 26. not in likeneſs of God, as he is a Trinity of Perſons, nor uninfinite Senſe, for ſo it cannot be; but ſo like him, as that God being a Spirit, this light in the Beams of the Mediator, as the ſpiritual part of the Mediator, is the higheſt and pureſt ſpiritual Being; and the firſt being, that an Infinite God created us; a hand by which he created all other Beings whatſoever, *Col.* 1. 15. 16.

It is alſo ſaid to be the Image of the Inviſible God; mind it, theſe words point directly and eminently to the ſpiritual and Heavenly Divine Nature of the Mediator, or the light in the Beams of the Son of Righteouſneſs.

Again, This ſpiritual Nature is ſaid to be created after God, in Knowledge and true Holineſs, *Gal.* and again, its ſaid to be the image of the inviſible God, *Col.* 1. 15, and in *Heb.* 1. 3. It is ſaid to be the brightneſs of his Glory, the expreſs Image of his Perſon; as if we ſhould ſay, that the ſpiritual part in the Mediator is ſuch a created Spirit, or being, that is ſo near alike to the ſecond Perſon, as he is a Spirit, as the Impreſſion made by a ſeal upon Wax, or ſo near like as the Picture or Image is to the life, from whence it is taken.

And now I have defin'd the properties of two Natures, the which makes one Mediator; or as we alluded to the Similitude of Beams, and Light in thoſe Beams of the Son of Righteouſneſs, which is the ſecond Perſon in God, in union with the Mediator. Now as the Natures of the ſon of Righteouſneſs is of a threefold kind; *Firſt*, As he is ſecond Perſon equal with the Father, ſo he is infinite in his Nature; *Secondly*, As he is Human; and *Thirdly*, as he is Heavenly Divine, or god-like; yet by reaſon of union, what is proper to one Nature is attributed to each other; and when one Nature is ſpoken of, the others are intended; and ſo the ſon of Righteouſneſs is a wonderful Miſtery, not only in words, but in Natures; and that the Mediator as ſuch ſhould have two ſuch diſtinct Natures, as aforeſaid: There is a neceſſity for it: *Firſt*, To anſwer the Types, which God appointed the *Jews* to keep up; the one was *Moſes* and *Aaron*; another the fire or light in the Buſh; another the Beaſt in the ſacrifice and Peace Offering; again the two Rams; the two Turtle Doves and two Pidgeons; and the living Birds, the which, when one was ſlain, the other muſt carry the blood of the ſlain Bird into the Air. By which we may ſee the union there was between the Human Nature, and the Heavenly Nature, as aforeſaid; as really as the Birds did, whoſe natural place is the Airy Heaven; I ſay, as really deſcended in his divine Heavenly Nature, before he aſcended from the earth, in his divine, with his Human Nature.

And ſo you may underſtand them Words, which ſay, that Chriſt that aſcended, is the ſame that deſcended into the the lowermoſt parts of the Earth, *Eph.* 4.10. *John* 8.32. 33.

Again it was needful that Chriſt ſhould have two Natures, to anſwer other figures of him, namely, that of the ſon of Righteouſneſs, who is ſaid to have healing under his Wings, it is true in Chriſt, the ſubſtance. Again, it is needful that a Mediator ſhould have two Natures, as two hands, one fitted to ſtretch Godward and other manward, And thus I have ſpoken a few things concerning the neceſſity of the two-fold *Natures of the mediator, and that it is as aforeſaid.* I ſhall give a word or two, concerning the neceſſity of a three fold Nature in the ſon of God.

Firſt, That he muſt be Infinite, or elſe he was not, nor could not be the Fathers Fellow. Again, he muſt be Infinite, becauſe the Father could not be well pleas'd with the death of his ſon, in the Human Nature, tho' it was the death of a holy thing. Again, he muſt be infinite, or elſe the Father would not have ſaid, This is my Beloved ſon, in whom I am well pleaſed; for tho' the third Nature in the ſon of God lived, and is ſaid to be Eternal life; or in the likeneſs of God, as aforeſaid, when the Human Nature died: God, who is Infinite, cannot delight in any likeneſs, it muſt be fameneſs. And therefore the properties of the Infinite Nature muſt, and is, reckoned both to the Human Nature dying, and the Divine Nature Living, at the ſame time: And ſo God may be ſaid to be pleaſed with his ſon in his three Natures, and in no other ſenſe. And ſo much ſhall ſuffice as to ſhow the neceſſities *of the three Natures in the ſon of God.*

Now ſome things concerning the Ancientneſs of the ſon of God, in his three Natures; *Firſt*, as ſon, and that as ſoon as the Infinite Father was a Father, ſo ſoon was their Infinite ſon. The Queſtion is, when was the Human and Divine Nature of the ſon of God, as Mediator, conſider'd or ſet up, or ſaid to be in union, as Beams and Light, in the ſon of Righteouſneſs? the order is this, the Word or ſun was conſider'd in union to Humanity, before the Humanity was conſider'd in union to the Divine Nature, or likeneſs of God, under the conſideration of Prudence and Wiſdom, to this purpoſe,

poſe, ſee, *Prov.* 8. 1. 12. 22. It is ſaid the Lord poſſeſſed me; you may read the words thus, The Father gave, as Lord, a meet Inſtrument to the Lord, the ſon to be poſſeſs'd by him, or to be in him all Beams and Light in the ſun, as has been aforeſaid; but then how may it be ſaid, that the ſon poſſeſſed this Mediator when there was nothing created nor made? I anſwer, Hath God given ſuch ability to men, as to frame a model of a Houſe, or any Curious thing, ſo that they may be ſaid to Poſſeſs it in their minds and thoughts, how much more may God do ſo who ſees the end from the beginning, and calls thoſe things, that are not, as if they were, and knows the Thoughts of man, altogether and not in piece meals.

Again, The mediator was poſſeſſed according to infinite Councils, in God, in all his Perſons, and according to that Councils he was ſet up, in all relations, that an infinite God ſaw fit to place him in. *Firſt*, As in a marriage relation to his ſon. *Secondly*, In appointing the ſeed of a woman which the Father married to his ſon, to contain and repreſent all the Elect, in the relation of head to members, Vine and Branch, as husband and Wife, a Father to ſpiritual Children. And in order to diſcharge all theſe relations, the heavenly Nature or likeneſs of God, is the only inſtrument or hand, by which, through the Eternal ſpirit the Human Nature as a head diſcharges all the relations he is called to, yet notwithſtanding this Mediator is ſo wonderfully conſtituted, and every way fited with ſuch wonderful ſupplies in himſelf, ao anſwer all the relations he ſtands in, whether to God, or to Principalities or Powers, Men of high degree and low degree, eſpecially to his Elect: Yet notwithſtanding as he is a created Mediator, he ſtandeth in need of the engagement of God, in all his Perſons, to help him to uphold, to ſtrengthen him, nor never to leave him nor forſake him, 'till he has finiſh'd all his Work, both in Earth and Heaven, and gives up all to the Father, in them Words, Here am I, and the Children thou haſt given me. And thus I have been giving ſome ſhort Account of the Ancientneſs of the Natures of the ſon of God, according to *Prov.* 8, *Pſal.* 89.

Now an Infinite God hath made a viſible World, alluding to a Heaven, to put the aforeſaid Glorious wonderful ſon in,

or hath made a World as a Theater to make a great Show, or to publiſh as upon a Houſe Top, Mat. 10. 27. his Council Ways, which was with him in ſecret, 'tis the higheſt reaſonable way of acting amongſt Men the Order. This the Lord hath made an Inſtrument as a Hand of Power, which is the only Likeneſs or Image of God, Heb. 1. and Col 1. and 15. ver. 15, 17. I ſay that in and by which the Lord made all the Elect Angels as Companions to attend this Likeneſs of God, which is created in Knowledge, and yet of the Nature of the Elect Angels, and but as it was in the Likeneſs of God, it was call'd Head of Angels; and as it was in the Nature of the Elect Angels, ſo it is called the Angel of the Covenant.

Then the Non elect Angels are created as Servants to all the Elect as Head and Members. Now the Non-Elect Angels have their Order: They have their Head, namely Lucifer, the Prince of the reſt, and all the reſt of the Non-Elect Angels as Subjects to this Prince as their Head; and when he fell from his firſt make, he drew the third Part of the Stars, or all the Non-elect Angels with him in this Fall. So they all fell with him, as in their Head and Prince.

The Nature of the Fall. This God having made a very great ſpiritual Being, that hath many Names belonging to him, as the Devil and Satan, or as Lucifer, or the God of this World, this great ſpirit taking a View of its own Greatneſs, fell in Love with himſelf, and reſted ſatisfied in its own Greatneſs and Glory like unto a great Houſe not under a Promiſe by him that made it to be his Remembrancer, that greater was he that built the Houſe, than the Houſe it ſelf. Thus by that great Love and Complacency he took in himſelf, he and all the reſt in him of the Non elect Angels broke the Firſt Commandment in Exodus the 20th. ver. 1. or ſin'd againſt the Law of Creation in taking ſatisfaction in himſelf: And this is the Fall of Angels; and thus they become filthy and guilty, and this is their Original ſin, for which is reſerved the Thickneſs of Darkneſs, or the Lake that burneth with Fire and Brimſtone, or to fall under the Apprehenſions of ſinning againſt his ſovereign Creator as ſuch; and ſo much for Original ſin of Devils, the actual Tranſgreſſions of the Non-elect ſpirits, doth not fall under that deſerved puniſhment, which is the due of their Original ſin in their Head. But it falls in another

ther Conſideration, namely, their oppoſing the Intereſt of Chriſt in this preſent world, and the puniſhment due to tehm for ſo doing, (To confirm this, Mat. 25. 35. 42. Luk. 19. 14. 27. Rev. 19. 18. 19.) is at that day when God will judge the World by the Man Chriſt as Mediator, and then they ſhall receive the Puniſhment due to them, as the Oppoſers of the Intereſt of Chriſt, which is a thouſand Years Puniſhment, wherein every thing ſhall be given an Account of openly, and the puniſhment immediately executed on them for it; and this is called in Scripture, Hell or the firſt Death, or firſt Judgment executed in contrary Diſtinction to the Lake burning with Fire and Brimſtone, or the deſert and puniſhment for ſinning againſt God as a Sovereign Creator as ſuch, and this is called the ſecond Death, *Rev.* 20. 14.

And this is not the Caſe or Condition of the Non-elect ſpirits only, but it is alſo the Condition of all the non-elect mankind, tho' they differ in their Heads according to their Nature and Kinds, as one is a ſpirit, the other as an Earthy Adam, yet their Original ſin is of the ſame kind, becauſe it is againſt an infinite God, *Exod.* 20. 3. tho' the Heads differ the ſin doth not, nor the manner of ſin doth not, and the actual Tranſgreſſion of the non-elect differ not in kind, becauſe they are againſt the mediators viſible Intereſt; therefore the ſame kind of puniſhment is their due, and the ſame time; for the firſt death and the ſecond death as aforeſaid 'tis a great Digreſſion, but no Tranſgreſſion, therefore I muſt ſtep back where I ſet out.

Now when theſe ſpirits were made and headed, and it may be fallen, for man continued not in his paradiſick ſtate, why may we think theſe ſpirits might continue any time, now it is ſaid the Lord made the heavens and the earth, and eſpecially call'd a Council about making the firſt earthy Adam. Thus God in a Trinity of perſons made man in his own likeneſs, that is, made them in the Election of Grace, as a member in Chriſt, who is the head of the body. Again, *Adam* was made in God's Image never out of Union; I ſay after his Image, for Chriſt was head of his myſtical Body as his wife, ſo *Adam* was made to contain his wife in himſelf, and ſo was a Figure of Chriſt, ſo was made after God's Image in that reſpect, and as Chriſt contained and repreſented all the perſons of the elect in himſelf, ſo *Adam* and *Eve* retains and contains the nature off the elect in themſelves in an eſpecial manner, tho' they all

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retained and contained the nature and perſons of all mankind in common, and that he did by nature and office, as a figure of Chriſt, *Rom.* 5. 12 ver. God truly knew when and where and how to find out the elect nature in *Adam* to make an *Abel* of, and make a *Seth* of, as a Vein of Gold in the world of earthy men that the Virgin Mary might have her Being, and of her Seed Jeſus Chriſt came, becauſe the Children were fleſh and blood, and he himſelf took part of the ſame. The order thus, the Father actually gives, the ſpirit prepares, the ſon actually takes the ſeed of the woman into ſuch an infinite perſonal union, tho' two natures but one perſon which is the ſon of God, then the Image of the inviſible God deſcends and takes hold of the ſame ſeed of Mary as the holy thing, ſo as thro' the holy ſpirit or third perſon, ſo two natures divine or Image of God and human; the ſeed of the woman is become a mediator by office between God and man. Now this mediator muſt be declared to be how he was in ſecret councils as aforeſaid.

Now the Angels as he was a part of their nature, tho' he was God's Likeneſs the Angels muſt direct Joſeph and Mary his mother in what to do, and where to go, that he may be born, and what his names muſt be call'd, that the ſcriptures in the old Teſtament might be fulfilled in that point as well as others; and this is the Care of God manifeſted in bringing his firſt born into the viſible world,& the father will proclaim him himſelf, this is my well beloved ſon in whom I am well pleaſed; and again he ſaith, Let all the angels worſhip him. But here may riſe a queſtion, doth God require men and angels to worſhip him as mediator, or to worſhip the mediator as he is the ſon of God? I anſwer in both Senſes, for as he is the Image, and Likeneſs of God, and is in the nature of angels, ſo the angels are his Train which fills the heavens, which was the Viſion Iſaiah ſaw. This Image conſidered in Union to the ſeed of the woman is ſaid to be the mediator, and is ſaid to be God with us, and is ſaid to be Head of the Body the Church in a peculiar manner, whoſe Fullneſs as mediator fills all in all, for the infinite God has appointed him ſo to do, and is ſaid to be Head of angels and every thing becauſe made by him and for him; he is ſaid to be the Captain of the Lord's Hoſt as that Inſtrument by which the infinite Lord manageth and governeth all things whatſoever: This he is both by Nature and Office God of all the created Gods whatſoever, ſo he is called Lord of Hoſts and abundant more Titles of Honour and Dignities is given to him as mediator; and therefore there is proper

proper worſhip to be given to him, the which you may ſee Revel. 4. 13. in the words, Now to God and the Lamb be Glory and Honour and the like; ſo that we may ſee as there is diſtinct Honour to an infinite God, ſo diſtinct Honour to the Lamb the mediator. Again, the Lamb or mediator is deſerving of diſtinct honour by vertue of the dignity which is conferred upon him, and the wonderfulneſs of his Conſtitution; for ſo he is called wonderful. Again he is deſerving worſhip as he is compared to a Temple, or to the holy place, where an infinite God is ſaid to commune and hold fellowſhip in and by him with his elect as John ſays truly, Our Fellowſhip is with the father and with the ſon. Again, you cannot give the mediator more worſhip than is his proper due allowed of God, except it be that you reckon him nothing elſe but an infinite Effence in a Trinity of Perſons, for the Union of natures is ſo amazingly near that what is diſtinctly proper to an infinite God is ſaid to be the mediator's, as you may ſee in them words, I and the Father am one. There is the Unity of nature, and my Father is greater than I, there is the Diſtinction of natures. Again it is ſaid that Chriſt's Legs is as Pillars of Marble, which points to us a part of the whole, as he is mediator bearing up the whole Univerſe; but theſe Legs are ſat upon ſockets of Gold, and his Hair tho' like the antient of Days, yet his Head is like pure Gold, by which we may ſee the nearneſs of the union there is with the ſecond perſon and Chriſt the Mediator; and this is confirmed by them Words, As the man is the head of the woman, ſo the head of Chriſt is God; therefore I ſay that you cannot give Chriſt more Honour and worſhip than is his due, except as aforeſaid you deny that he is a created Being, and worſhip him immediately as a Trinity of Perſons in an infinite Eſſence. Thus I have been ſhewing as Chriſt is mediator, he is worthy of inconceivable Honour and Worſhip, but as he is ſon of God he is worthy of infinite Honour and Worſhip even the ſame that is due to Father and ſpirit, which is defined by them Words of whom, by whom and thro' whom are all things, therefore nothing ſhort of infinite Honour and worſhip is to be given to God in all his perſon, and therefore the mediator as ſon of God is to be worſhipped with an infinite Worſhip.

And thus I have been giving ſome few Hints concerning the nature of the worſhip due to the mediator as ſuch, and the nature of the worſhip which is due to the mediator as

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ſon of God: It is given to all the Elect to underſtand this miſtery more or leſs in this Life, but at the end of ſix thouſand Days with God, with whom a thouſand Years is as one Day, then this miſtery will be finiſhed, and it will not be, as it is now, a miſtery, but it will be clearly underſtood by all. This is my beſoved and my friend, O ye Daughters of Jeruſalem. The Occaſion of theſe Lines *is*, that it may be known how Chriſt who is man comes to be made God, and that God is infinite, and as ſuch cannot be communicated to any Creature, but the divine nature, it not being infinite may be communicated and is to all mankind, and ſee to that end, 1 *John* 4, 5, *Pet.* II. 3. 5. Cor. 2. 4. 6. there is no more true Worſhip than there is a right knowledge of the object of worſhip, and therefore he that worſhipped the true God which is a Trinity of perſons in one Godhead or an infinite generation of father, or ſon ſpirit under the character of the Word divine, they know not what. This is food for men and milk for babes. One word Mr. *Whiſton*, he recommends as a Rule of Faith they ſayings of them that was neareſt to the time of the apoſtles. Was not *Saul* ſo near to Chriſt Days as Mr. *Whiſton*'s approved Authors were to the apoſtle's days? and yet till *Saul* was *Paul*, and it pleaſed the Father to reveal his ſon in him, ſo that he ſee the kingdom of heaven; till then neither *Paul* nor the reſt of the apoſtoles could not be ſpeakers of ſuch words as to be the true directors of the faith of the Children of God, and therefore they and they only that come under the ſame revelation of Chriſt with all the apoſtles are the competent Judges who is the trueſt Director of Faith, and not Mr. *Whiſton*'s Authors, the old ones.

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FINIS.

Some Amendments of this Book, when you read the Word
s the Son or Second Perſon in the infinite Trinity, and that the
Holy Ghoſt is the third Perſon in the ſame Trinity; know it is
ot a Truth, but when you read the Phraſe Word and Holy
Ghoſt, know that it is the eternal created Spirit, intended by
oth Names, and this is the Truth; and that for this Reaſon
he Word Holy Ghoſt comes and goes, but infinite Perſons are
mnipreſent, *Jer.* xvi. 1. *John* xiv. 26. *Jer.* i. 4.